

The Christian Socialist

The Golden Rule Against the Rule of Gold

Vol. VIII. No. 3.

CHICAGO, ILLINOIS, THURSDAY, JAN. 19, 1911

One Dollar Per Year

Warren Goes to Jail

"You Can Jail Men, But You Cannot Jail Principles."

"In the year 1906 three workingmen, leaders of a great labor union, were kidnapped and illegally and violently taken from the State of Colorado to the State of Idaho and placed on trial, charged with the murder of ex-Governor Steiensenberg. (After trial all three were found not guilty of the crime and acquitted.) The application for a writ of habeas corpus which would restore their elemental rights was denied by the United States Supreme Court, Justice McKenna only dissenting. The Supreme Court decided that the law provided no relief for kidnapped workingmen.

"Thereupon Fred D. Warren, editor of the Appeal to Reason, sent through the mails an offer of \$1,000 for the 'kidnapping' of ex-Governor Taylor of Kentucky, who was at the time admittedly a fugitive from justice.

"THE OBVIOUS INTENTION OF THIS OFFER, FRANKLY STATED BY WARREN AT THE TIME, WAS TO PROVIDE THE WORKERS WITH A CONCRETE PROOF OF THE CLASS BIAS OF THE SUPREME COURT, HIS BELIEF BEING THAT IN THE CASE OF A RICH AND POWERFUL MAN THE SUPREME COURT WOULD DECIDE DIFFERENTLY. IT WAS DONE IN THE CASE OF THE THREE WORKINGMEN.

"For this Warren was convicted by the United States District Court and sentenced to six months' imprisonment with hard labor and a fine of \$1,500, notwithstanding that it was proved that before sending the matter complained of through the mails he had consulted the local postmaster, who informed him that the matter was admissible to the mails, and that similar offers are commonly circulated through the mails.

"THIS SENTENCE HAS NOW BEEN AFFIRMED BY THE UNITED STATES CIRCUIT COURT OF APPEALS AND FRED D. WARREN MUST GO TO JAIL.

"Now, this case does not stand alone. It is but one of a multitude of decisions rendered by our courts in recent years, characterized by a spirit of hostility toward the working class, of which the numerous injunctions in strike and boycott cases are glaring examples.

"In view of these facts, be it resolved: That the National Executive Committee of the Socialist Party of America hereby expresses its emphatic protest against the growing abuse of the judicial power in the interest of the capitalistic class, and against this latest severe, unjust and vindictive sentence, which is in marked contradiction of the democratic institutions of the country.

"THAT WE CALL UPON THE COMRADES EVERYWHERE TO ARRANGE FOR MASS MEETINGS ALL OVER THE COUNTRY TO PROTEST AGAINST THE GROWING MENACE TO THE WORKING CLASS THROUGH THE SUBSERVIENT OF THE COURTS TO THE CAPITALIST CLASS, AND AGAINST THIS LATEST DESPOTIC OUTBREAK OF CAPITALIST VENOM AND REVENGE."

Resolutions by National Executive Committee, Socialist Party, in session December 11.

"Am glad to learn that your appeal for subscriptions for the Weekly is meeting with such success. You are putting out a splendid, virile paper imbued with the spirit of Christ and of Socialism, and I am expecting great things from the Weekly, with its enlarged scope and plan of contents."—Chas. E. Devalla, Maryland.

The Irreligion of Socialists

A Christian Confession—A Socialist Apologetic
Some Striking Pen Pictures

By E. L. HOOVER, Knoxville, Tenn.

One of the charges brought against Socialists is that they are irreligious. One of my own brethren of the Methodist faith, says that he has noticed that as soon as a man is soundly converted to Socialism he begins to lose interest in the church.

Of the congregation of which I am a member there is a small number who delight to be known as Socialists, and are never ashamed to publish to all comers the fact of their convictions. I have talked to these people. Their experiences have been similar to mine. It is our irreligion that I want to examine.

To be a Methodist and not to have heard of "getting religion" is not at all likely. And moreover the experiences that we pass through in "getting religion" are much alike. Mine will not differ greatly from those of thousands who today are proud of their

Brought up in a home where there were the most wholesome religious influences, there was very early the sense of responsibility and of duty, and it took considerable strength to resist the "still small voice" within, to say nothing of the wishes and desires of pious parents and friends.

Religious Conviction

But although there was something that demanded an unconditional surrender, there were many suggestions that bolstered up the powers of resistance. There was the fear of ridicule from associates, the fear that some personal pleasure would be interfered with, the fear that chances for success in business would be hampered, the fear that it would not be manly, nor popular, nor an indication of strength to fall in with a body of people who are said to be composed mostly of women and weak men. These and many like fears held me off until I was seventeen years of age when I "got religion" and became a member of the church.

Let no one suppose that I got a light case of it, either. I got it good and hard. So true is this that as I now look back over the experiences that followed this event I am inclined to put it the other way, and say that "religion got me."

I was on hand for every kind of personal work. I served the church in various official capacities, from teacher to superintendent in the Sunday school, and leader in the various other devotional services. And I was sincere, too. I wanted to see the world converted to Christianity as I then understood it, and so enthusiastic did I become in this endeavor that many of my close friends quietly informed me that I unnecessarily intruded my religion upon people. If I erred in this or any other particular it was because I was in deep sympathy with suffering humanity and longed to do something to help my fellowmen to make progress and to reach up to a higher and a nobler life.

The Appeal of Socialism

It was during a time when my whole mind and soul was intent on advancing the cause of human betterment and uplifting that I was accidentally thrown more or less into the

company of a Socialist, who placed into my hands many books and papers on the subject. Then began an honest, conscientious, prayerful study of this subject. And not only so, but I corresponded with the highest functionaries of the different churches, and had frequent personal heart to heart talks with church members, Sunday school workers, charity workers, preachers, and others. I weighed well everything that I gathered from these sources. I became convinced that many of our church people, and those who call themselves Christians, look upon religion as a mystic something to be preached about and talked about, and not as a law of life to be lived and practiced. I became convinced that only under a co-operative organization of industry could Christianity pure and undefiled be put into practice.

I was at this point I was convinced that I was as much convinced of this truth as I was. But as it was with me then, so it is with them now. To be convinced of the truth of a cause, and to espouse that cause, are two different things.

But the "still small voice" had not died in my breast. It is not dead in theirs. I began to feel keenly my responsibility and duty. The truth haunted me, the voice would not let me rest. Could I be honest with myself, and with my Creator, and still resist? It required double strength to resist, because you will remember the "still small voice" conquered me once before.

The charge of irreligion has no effect upon you after you become convinced of the truth of the Socialist position; and you find that you are not taking Socialism—Socialism is taking you. This charge of irreligion may be compared to that of hypocrisy that the world has been hurling at the church for so these many years, which the church has resented and rightfully. But the church is guilty of the same error when she cries irreligion at the Socialist.

What Is True Religion?

Since we are thinking of irreligion, might it not clarify the situation somewhat to find out what is pure and undefiled religion?

The Apostle James says it has to do with the fatherless and widows. The Socialist is loud in his "Amen" to this, only he would not confine his activity to the matter of visiting, but desires to safeguard the man who toils by making factories sanitary, by putting every possible safety appliance about dangerous work, by making the home life sweet and healthful so that the number of fatherless and widows will be reduced to a minimum.

And the Socialist is not willing to abandon even this minimum. He would so organize industry, and the institutions of society, that every single orphan and widow could work and live without placing themselves at the mercy of any man or set of men. The opportunity to develop every capability for the common good would be open and free to all. To those who are able employment would be guaranteed. They would be taught how to do useful work. They would receive the full equivalent for that work. The dependent would have made one

and protection, not as a matter of charity, but as justice and wise administration.

Of course this would destroy the profit of the capitalist and the business man, and take away the job of the charity worker, and it is probably this more than anything else that constitutes "the irreligion of the Socialist."

In that memorable Sermon on the Mount Christ says that genuine religion is not in saying but in doing. And the Socialist is earnest in his approval, for he has very little interest in religious forms and ceremonies. In fact he is put into practice will uplift humanity, will enable mankind to take another step toward a higher civilization and make for progress in art, science, literature, and physical well being. He demands such equality of opportunity as will enable every person to develop the best that is in him, morally, spiritually, intellectually, socially, physically. He does not believe it possible to practise the Golden Rule when men are compelled to compete with each other, which means fight with each other for the right to live. When therefore he observes that in the process of natural evolution modern industry and business has practically annihilated competition, and substituted co-operation with such benevolent results to itself, he at once favors the application of the principle to the whole of society, rather than to a small fraction of it. He can plainly see that it is practical enough to accomplish this, and understands that the opposition to it is due to the tardiness with which the masses adjust themselves to changed and changing conditions.

There is a man who contends that you must improve the individual before you can improve society; that you must improve the man before you can improve the environment of the man; yet in the activities of life he does not proceed on this plan. If he wishes to raise the best possible crop of any kind he makes it a point to have the soil, and all other conditions the very best possible. If he wants to rear the finest possible breed of animals of any genus he makes provision for ideal surroundings.

I want to give pen pictures of a few good people. They are my friends and acquaintances, and when I call them good I am sincere. They are as good as it is possible for them to be with their present understanding of matters. They mean no harm. Their intention is to be good and generous. Their failure only illustrates the limitations of the individual when he must compete with his fellowman in order to live. Economic conditions have changed about them within the last half century. Industry has been revolutionized, but their thought, customs, laws, have not yet caught up.

The Devil In It

A very zealous brother tells me that there are many good principles in Socialism, but like so many other good things the Devil has got into it, and therefore he must have nothing to do with it. It did not seem to occur to him that if what he said were true that was only an added reason why he should get into it, or did it occur to him that if good people would abandon everything that the Devil was in, they would have to quit the earth.

The Gospel Mirage

The most earnest preacher I have ever known informs me that the best definition he has ever heard of Socialism is that which describes it as a mirage. It stirs people up to great expectations, and urges them on to heroic action, but like the mirage it can never be reached. Yet he took as a text Luke 4:18-21:

"The Spirit of the Lord is upon me,
"Because He anointed me to preach good tidings to the poor;

"He hath sent me to proclaim release to the captives,

"And recovering of the sight to the blind,

"To set at liberty them that are bruised,

"To proclaim the acceptable year of the Lord.

"Today hath this scripture been fulfilled in your ears."

How our preacher did flay the wicked Jews for rejecting Christ. How he did picture the Kingdom of Heaven on earth, if they had not rejected Him. How he plead with his flock not to reject Him today.

After the service I went up to him and asked if he thought a mirage was worth as much

effort as he put into that sermon. He refused to answer me, and left me standing alone.

An Inconsistent Musician—He Should Seek Social Harmony

Mr. A. is a pillar in one of our churches, superintendent of the Sabbath school, choir master and leader generally. He is especially talented in music, and there is scarcely a funeral, not only of the members of his own congregation but of the neighborhood, that his services on the musical program are not sought. I have thought that his great love for music accounts for his religious zeal, for in the church he has much opportunity for the expression of his talent. No one can blame him for this. And I have thought that so much contact with the dead accounts for his lack of interest in the welfare of the living. At any rate he warms up beautifully if you open a conversation with him on some pet religious doctrine, the immortality of the soul, a triumphant death, and so forth. But now change the conversation to a plan for abolishing poverty, to the question of unemployment, to the waste and loss to society of our present competitive strife among the workers, to the waste and loss in materials, or any such like topic, and he becomes furious because he says "these are Socialist vagaries." One day I began to tell what a disgrace I considered it that the United States was the only commercial nation of any importance that still had no law prohibiting the use of white phosphorus in the manufacture of matches. I related how women and tender children in the match factories contracted a most loathsome disease of the jaw by reason of its use; that red phosphorus would make just as good matches and would not poison the factory workers; that the only reason why it was not used was the slightly increased cost, and that one manufacturer could not afford to use it unless all were compelled to do so. He rushed out of the room, refusing to discuss the matter and muttering something about "impractical Socialists."

Difficulties of Generosity and Justice

A young woman, kind-hearted, lovable and known by all to be as good as a mortal could be, went to a poor seamstress to have some work done. The price named was ridiculously low. The good young woman told the poor seamstress that she could do no work for her at that price, and made a bargain at double the price for this particular job. So far, so good. But the poor seamstress had been given a dangerous lesson in making prices. The next time the good young woman called the price was even higher than Christian generosity could stand and the poor seamstress had one patron less.

Talent Still Neglected

There was a middle aged woman, enjoying a very good income, who met a talented girl in her sixteenth year. Now this girl's parents were poor and not able to give her the chance to develop the talent in art which she undoubtedly possessed. The good woman says: "Oh that I were a John D. (meaning a Rockefeller) accused of not attending church as regularly as he might, and I am not in sympathy with his delinquency in this respect."

Religion Must Become Practical

Nevertheless nothing is very valuable to him in religion if it is not practical, if it cannot be put into operation here and now. He believes that Christ laid down a practical law of life to be observed here on earth; that the law of man's relation to man was made plain, and if so that I could help all such worthy and talented people as Florence." Now it so happened that Florence made such an impression on this good woman that notwithstanding she was not a John D., still she determined to take her into her home and give her such aid as she could afford. So far, so good.

Unfortunately for this case at least people's minds change, and things look different when the novelty is gone. One day it occurred to the good woman that Florence was of low breeding, that she was an uncommonly big eater, that her conversation was unpleasant, and so forth. The result was that the career of an art student was nipped in the bud.

An Aristocrat's View

One of the very good people that I have known is an elderly lady. She was self sac-

rificing, kindly, lovable, and a tireless worker for the comfort of all in the home where she lived. There was nothing she would not do for her own. Her goodness was thoroughly in accord with the ethical teaching and theories of the times when she was growing up. It is therefore not to be wondered at that you could never move her compassion, her sympathy, or secure her help when the question of the inhuman slavery of little children in factories was demanding attention. She had never known such a thing when she knew the world, and she did not believe it was as bad as some said. At any rate, "it was better for these children to be taught to work." She had belonged to the aristocracy and the condition of the poor had no effect upon her. She thought their poverty was the result of their own laziness and wastefulness, and she often said that it was necessary that some should be poor otherwise there would be none to do the work. When you spoke to her of the importance of work, and the place of the working class in society, her reply would be that she knew of the importance of the working class, and often wondered how we would get along without them. It was we and them with her. The very idea of coming into contact with her fellowman and sharing his toils and his hardships was impossible for her.

This Preacher Did Not "Love Folks"

I knew an eloquent preacher, an earnest, devoted man. He plead for the salvation of souls. His sermons were touching. He was popular with his congregation. But he could not endure the masses. He drew back from the slums as something that would defile the holy garments of the ministry. He told me that he did not enjoy visiting in the homes of many of his members, because their condition and position in life did not render them congenial, yet when it was suggested that industry might be organized so that they could make a better showing in their home life, he insisted that we would all have to become good first.

No Hope in This World

I knew a chaplain of a penitentiary. He would plead tearfully, and with a pretense at least of great sympathy, for his flock of unfortunates. But he had grown fat and lazy at his parasitic job, and his tears were not genuine; for he acknowledged to me that his flock was repulsive to him, and he doubted if anything could be done for men and women who had fallen so low. When it was suggested that their environment in youth might have made a difference he thought it was in the man. These people were criminally inclined from the very start. When it was suggested that then it might be well to begin with the parent, and improve his surroundings, he thought some good might result if you could convert, and get them into active church work.

An editor of one of the greatest church papers, widely known and read sees no remedy for poverty, but plainly tells the poor that their only hope is to serve the rich, and seek the Lord who will heal all their diseases in the next world.

What Poor Folks Are For

It was suggested to a prominent Christian lawyer, quite an intelligent man, popular, with a paying practice, and an active member of church, that they who do the world's really useful work enjoy the least of life, live under the meanest conditions, and have few if any of those things which make for refinement and the development of the higher capacities of man, for instance, books, musical instruments, works of art, means of travel, and so forth.

At this he broke into a hearty laugh: "Ha, ha. What do they want with such things? All they care for is food for their children." Here it is plainly seen that the idea is that an ignorant, animalized working class must be maintained whose sole purpose in life is to create wealth for another class, who, like himself, do nothing but consume, and to produce and raise children to do the world's work after they are gone. This low view makes the mass of the human family little more than working and breeding animals.

Such "Goodness" Not Worth While

Now all of these are types of good people which are acceptable to the majority, to our churches, to our government and it is this kind of goodness which we are told we must have

before we can have better conditions of life for all!

In all these cases it will be seen that the ultimate desire and purpose is to take care of ourselves, to make life most happy and agreeable for ourselves, and the sooner all of us learn that, the sooner we will all become as good as our Creator intended us to be!

The Real Proof of Religion

But the supreme test of one's religion or ir-religion is the test of one's love—love to God, love to man. The Ten Commandments, which are considered rock bottom, can be reduced to these two principles, love to God, love to man. When Jesus was asked to state the main principles of religion, He replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

And besides this Jesus went further and made some pretty hard additional applications of this law of love, as for instance when He commanded to love our enemies.

Now what kind of a figure will the so-called irreligious Socialist cut when measured by the standard of love, love to God, love to man, love to enemies, blessing to them that curse you, doing good to them that hate you, and praying for them that despitefully use and persecute you?

Of course there is the shallow, sentimental kind of "love" which can be aroused to a high pitch by a little enthusiastic preaching and mental excitement, so that one may think he has great love for God; so much so that he opens his purse strings and pours out his substance for what he believes to be God's cause. Or if the preacher graphically describes the misery of the "worthy poor," his emotions may be aroused so that not only tears but money as well will flow freely.

And yet the same person may be violating the law of God, and in his dealing with his fellowman he may be doing the very thing which perpetuates poverty and prevents the masses from improving their miserable condition.

True love shows itself in obedience to law, strives to live in right relations with God and men, exemplifies these portions of scripture with which all must be more or less familiar: "Behold to obey is better than sacrifice, and to harken than the fat of rams."

"I will have mercy and not sacrifice."

"He that hath My commandments and keepeth them, he it is that loveth Me."

"For this is the love of God that we keep His commandments."

"For he that loveth not his brother whom he hath seen how can he love God Whom he hath not seen."

Does the Socialist Love God?

It is the latter kind of love that dominates the Socialist. His whole life and all his energy is bent upon knowing the law of his being, the law of the right relations of man to man, the law of harmony in industrial and economic life, the law of harmony in political life, the law of harmony in religious life. All of these are God's laws, and until man knows them and lives in accord with them, any pretensions he may make of love to God is largely in vain.

Does the Socialist love God? He loves his fellowman to the extent that he would open the door of opportunity equally to all; he asks for himself no privilege that he is not willing that all should have; he would displace official charity which degrades those who receive it with simple justice. This all looks to him very much like the Golden Rule; and yet he makes no claim to piety because he is thus compelled to practice it, for he takes the scientific view and knows that as our civilization becomes more and more complex he is compelled by the force of events to put into operation more and more these laws. He must do it as a matter of self preservation, as well as to save the human family from self destruction. Thus it works out that the love of the brother whom he hath seen shows love of God whom he hath not seen.

And does the Socialist love his enemies? The more I think of it the more I am convinced that he is the only one who can, because he has no fight with individuals. He is not opposing

men. It is the present organization of things that is out of harmony with God's law, and it is only this inharmony that he is opposing. He may show men how they are standing in their own way, and injuring themselves and others by running counter to the laws of progress, but still he knows that these persons are not to blame as the hour of their emancipation has not yet arrived. And so, in the spirit of genuine good will and the highest optimism, he continues the work of education which he believes future generations will hail as the greatest religious undertaking of this age.

GOVERNMENT AND POLITICS

The Church Holds the Keys of the Kingdom of Righteousness and Peace

By Rev. James L. Smiley, Annapolis

The 80,000 volumes of American Law and official reports, upon the shelves of our State Library, give some idea of the immensity and intricacy of modern legislation and politics.

No man can read it all. A life as long as Methuselah's would be insufficient, even if the student read one ponderous volume every week.

We see, then, what a large subject we have to discuss within twenty minutes. And yet we can do justice to this great theme tonight if we approach it in the right way.

Those tons of political literature we can promptly dismiss from our minds. Mr. Edward Bellamy says they will some day be stored away in a museum as relics of the casuistry of this artificial age. Men will then have laws made purely for humanity, without any political trickery or loop-holes.

And in those days the chief law book will be the Word of God. Then Government and politics will be correspondingly simple.

Today human society is as disorganized as its laws are complicated.

But men are beginning to see a bright rift in the dark clouds. They see that if God's laws are bravely followed, all of our troublous problems will soon find solution.

God has made humanity with the family as the unit. This is full of meaning. It shows that society is not based upon individualism, but co-operation. Reverently, we note the corresponding fact that our Maker, Himself is not an individual, but a Trinity. And so, love is the essence of the Godhead as love is the essence of the family.

If, therefore, every family by God's plan, is a unit in love, what ought human society to be, but a grand aggregate of loving units!

In other words, all the love around the hearthstone or the family table ought to manifest itself everywhere. Otherwise, human society is no more cohesive than a rope of sand.

But here's just where we are in this year of Grace, 1911, this 20th century! We believe in love at home, but war against all on the outside. We scramble for our very bread and butter. Men profess brotherhood in spirit, but practice war in commercial competition. This is felt in Annapolis and everywhere. Small stores are going under; large stores are scarcely making a living. You know this all too well. I will not disturb you by drawing the curtain and exposing the ugly tragedies of our day. Persons are living miserably and perishing miserably in a land of over-abundance.

Why is all this? Because man has forgotten God. Because Christendom has discarded the Bible. Don't be startled. It is true that the Bible is practically an unknown book to many Christians. We admire its beautiful bindings and its gilt edges, but we don't know what is inside it.

Let me give you an illustration of Christian ignorance. It will serve also the important purpose of revealing the cause of our widespread poverty and distress.

There is something which all Christians are practicing, which is distinctly forbidden in God's Word to His people. That forbidden thing is the taking of interest on money.

When God brought the Israelites out of Egypt, He taught Moses to inaugurate a Commonwealth which would be as one large family. No exploitation was to be allowed. One man's necessity was never to be made another's opportunity. Read Exodus 22:25; Leviticus 25:35, 37; Psalm 15:5; Ezekiel 22:12.

(In every instance "usury" should be read in the modern sense of "interest.")

Turning to the New Testament, we find in the Parable of the Talents (St. Matt. 25:25-27) that our Savior also condemns interest on money as the unjust gain of one who "reaps where he has not sown."

This interest-taking is the germ of our social iniquities. Upon it the Profit System is built. And the latter has been practically the cause of all wars. If we are to have a great war with Japan, as one recent writer predicts, it will be instigated by nothing but selfish commercialism.

How much better to accept God's way! Brotherhood in the family, the city, the state, the nation, the world. It is practicable, it is coming.

A new outpouring of the Holy Spirit upon the Church and the world, when they are ready, will effect universal peace.

It is noteworthy that both the special outpourings of the Spirit mentioned in the Book of Acts (2 and 4:31 ff), are followed by the practical adoption of Brotherhood, even in material things.

Another such outpouring is now needed by the Church. When the universal church seeks that gift from God she can, by her moral supremacy, enforce universal Brotherhood and unending peace.

Sunday School Brigade

28. Charlie Dick, Indiana.
29. Scott Smith, Iowa.
30. Rev. C. A. Row, Ohio.
31. Frank Hamblin, Oregon.
32. Granville Hummer, Nebraska.
33. Lawrence F. Sesinger, Pennsylvania.
34. W. E. Porter, North Dakota.

A Superintendent Enlists

"I wish to say that I am in favor of taking the Christian Socialist to Sunday School, as I am the Superintendent of the Avondale Sunday School."

Charlie Dick, Ind.

"I like your Sunday School Lessons. I have used them to good advantage already. I am going to get a list of people in our church and send in a lot of subs in a short time."—Scott Smith, Iowa.

"The Sunday School Lessons by Brother Prosser are fine."—Rev. C. A. Row, Ohio.

Two Immense Things.

"The Sunday School Lessons are immense. The C. S. fills a long felt want."—Frank Hamblin, Ore.

This comrade sent a list of 20 subs to the C. S. This is also "immense."

"We hope for great results from the C. S. since the addition of the S. S. Lessons."—Granville Hummer, Neb.

"It is with gladness and pleasure that I note the International S. S. Lessons as a permanent feature of your paper. Long have I wanted just this. Please accept my sincere thanks and appreciation. Am a teacher of a class of boys and all are eagerly attentive because of the new light thrown across their vision."—Lawrence F. Sesinger, Pa.

New Light on Bible.

"Prosser's article on the Bible is simply grand—a classic. It inspires one with new hope for we have the assurance of inevitable victory. Personally I have passed up Biblical study for many years, even before I gave up the idea of class rule, but now I am going to take it up and it will be a real pleasure in the full glare of modern scientific socialism."—W. E. Porter, N. Dak.

BEAUTIFUL CALENDARS

A. A. Hibbard, Reno, Nev., has printed a beautiful and instructive calendar for the year 1911. He will send you a sample free for two cents postage. One on satinette, 10c.

Milwaukee Calendar

The Milwaukee Socialists score again with a unique calendar showing pictures of all the men and women they have elected to city, county, state and national offices. An open road leads from the City Hall via the County Court House via the State Capitol to the National Capitol. A large number of Socialist officials surround the city and county buildings, a fine bunch are pictured at the State Capitol and one lone man trudges up the road to the Capitol at Washington. Send 10c to Political Action, 344 Sixth street, Milwaukee, for samples of the calendar and the paper.

WANTS FRUIT FARM

Comrade J. W. Cornelissen, of Kewanee, Ill., would like to locate some where in the Southwest on a small fruit or truck farm, where everything is furnished. He is an active comrade with a musical family, and would like to locate where there are active comrades.

ARMY CHAT WITH WARREN

By Mary Quinlan Laughlin

Fred Warren! With warmest affection we greet you:

The fire of your volunteers never will fail;
Night, morning and mid-day we promise to treat you
With loyal recruits, while you languish in jail.

Blind, blind are the powers that have labeled as "treason"

The evils exposed in an open "Appeal,"
Such tyranny teaches the mass how to "Reason,"
The whys and the wherefores of hardships they feel.

We never will halt, until Soldier and Sailor,
With waves of revolt, are set thinking enmass;
Till Cossack, policeman, spy, turnkey and jailer,
Are fully convinced they belong to your class.

These can learn from the Archives within every nation

That corporate greed ever held them as tools:
That when battles were won, and when drunk with elation,
The masters have spewed on the rights of "the fools."

They are clinching their false claims, from ocean to ocean
They crush with the stride of a renegade band;
The numskulls are carried away with the notion
They are masters of life, labor, liquid and land.

As they metered the water, so plenteously flowing
From the breast of our Mother Earth, bounteous and fair:

If they can filch a franchise, be sure they are going
To mortgage the ether and meter the air.

Alas! that the genius of mental creation,
Is dwarfed by the rules of a subsidized press:
That Leigh Hunts hold their contracts on terms of probation,
And harrow their Conscience in hells of duress.

Today we examined a black magna charta
Of high handed plots, with headquarters in Rome:
The powers have agreed, from Columbia to Sparta,
To throttle the workers, abroad and at home.

They have hired, at high wages, some anti-Christ preachers,
To muffle our vision and muddle our brains:
"Just keep them asleep," (they have whispered those teachers),
Till we pocket the Keys that have padlocked their chains.

But the unwritten law of rebellion will sunder
Their foully hatched plots, and their paper-weight might:
Yea! the God in the breasts of the workers will shatter
The vampires of darkness are vanquished with fright.

Yes, Comrade! the Sun of rebellion has risen,
Her light stirs a hope in the heart of the Slave:
Her far-reaching rays will illumine your prison,
And the red flag of brotherhood, world-wide, will wave.

CHICAGO'S CHARITY BALL

By Paul H. Castle

The dancers, the "cream of Chicago society," are bedecked in jewels and ornamented in gorgeous costumes. The dazzling, bewildering carnival of luxurious revelry. Golden lace shines with resplendence and shimmering rays fall from sparkling diamonds.

The dance is called. The pampered plutocrats, drunk with affluence and arrogant with opulence, extend the social pageantry into the dawn of another day returning to palatial residences to rest in the lap of luxury.

In this same night infants clutch for the bread of life in the arms of haggard and hungry mothers; penury and want raise their gaunt and mocking forms over the thresholds of dark and filthy hovels; fallen sisters, driven by economic injustice into the social hell, ply their unholy trade, selling their souls for bread. Forty thousand toilers are in revolt against avaricious masters, demanding a sanitary workshop and a living wage; unrest, like a threatening social wave ready to engulf society, surges through the breasts of the toiling masses, as they contemplate their constant insecurity from the specter of hunger and the shame of pauperism.

But the dancers, the rich, who sleep this night in their mansions standing on the broad and beautiful avenues—have they not expiated all their sins? Have they not paid their debts of responsibility to those who cry for bread, who ask for justice? Yes, so think these rich, for they have danced for charity.

And the toilers, the dispossessed, what is their reply? Low, yet ominous, this answer rises, scarcely awakening the sleeping rich in its first faint echoes, but as it clothes itself in

conscious expression it gathers power until it shatters the very foundations of our social structure and hurls the exploiters of a long suffering race into a vortex of eternal ruin. Here is that answer: "Ye rich who have danced for charity, all that you have given us from your one night of sumptuous festivity would not purchase the jewels and gowns of the queen of your dance. Moreover you are rich because we are poor; you live in luxury because we live in want; you live in mansions because we live in hovels; the conditions that make you rich are the conditions that make necessary your gifts of charity; the sweat of our brow has created your wealth and you have taken it from us by the strength of your cunning; your gifts are laden with hypocrisy and fraught with stinging mockery. Go on and dance while you may, make merry while you can, for the day of your judgment is at hand. You are weighed in the balances of economic justice and found wanting; Mammon is your King, Desolation is your Kingdom and Murder is your Reign. We refuse longer to be bribed with the crumbs that fall from your tables while we create the wealth of the world. We will arise and take possession of our own—all the means by which wealth is created—and we will make 'a new heaven and a new earth wherein dwelleth righteousness,' justice, peace and brotherhood."

ROSENQUIST

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With few educational advantages and a hard life, it is amazing how much Comrade Rosenquist had read and how much more than the average college man he knew of the real things of life and of the great thoughts put forth by the sages of olden time in every land.

Moreover, he seemed a man of pure heart, gentle mind and loving soul, a man whose very atmosphere was ennobling and inspiring though entirely unassuming. Yet his very love for mankind and his sympathy with human woes made him a relentless evolutionist.

And now he is dead—mourned by a stricken wife and eleven children, besides multitudes of comrades who respect and love him.

And what will the poor widow do with that large family upon her heart and hands! Oh, that Socialism were here now to rescue all such as she and they!

Mrs. Rosenquist writes bravely and will do her best. May God and all kind people bless and help her.

GREEN

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MAMMON

By Lucien V. Rule

His splendor blinds the feeble minds

Of dumb, adoring fools,

While Freedom dies with smothered cries,

So royally he rules.

He saps the strength of Truth at length,

And Song attunes her lyre

To celebrate the reign of Hate;

This Devil of Desire.

A god of greed; a cut-throat creed;

A bank-book for a Bible:

O Toiler's God, thy social rod

Will smite for such a libel!

Signs of the Times

Editorial Comment

The Chicago County Hospital is reported through the capitalist papers to be a nest of graft. Many "patients" have been boarding there for years at public expense, by favor of the managers, while really sick people have been crowded out. Great is "charity" among the grafters!

The Lorimer bribery scandal is doing vast good insofar as it reveals the corrupting influence of "big business" in politics and arouses interest in the direct election of senators by the people. A majority of the U. S. Senate has favored direct election. It is probable that Socialism will entirely abolish all "upper houses."

Dr. W. A. Evans, health commissioner, declares that half the children in the Chicago public schools, or about 150,000, are defective and need skilled inspection and careful treatment. Diseases of the eyes, teeth and throat are most common. He asks for more money and physicians to attend to these cases. It is a great and good sign of the growth of public interest in the welfare of the young.

"The absolute life," advocated by the exposed sexual pervers, E. A. See, is an absolute lie. All forms of free love are born of brute lust. Degeneration, degradation, disgrace, disease and death are certain results of such folly.

Able-bodied young men who find it difficult to obtain employment can earn their board, lodging and a little tobacco money by joining Uncle Sam's army or navy.—Chicago Tribune.

Yes, and said able-bodied young men will get a chance to wash dishes, shine boots, scrub floors, groom horses and do a lot of other dirty drudgery, besides enduring measureless arrogance and tyranny from petty officers, all for about 50c per day; such insolence, oppression and drudgery as causes many recruits to become insane, many to desert, many to commit suicide, and breeds fathomless disgust in all.

It is a good sign that false and flattering advertisements on billboards and in newspapers are now necessary to entice many young men into the regular army. It requires a season of hopeless unemployment to drive the men in as the only means of escaping starvation. And even with this there are not enough fools that bite at the deceptive bait to fill the government demand.

The Kalamazoo Press of January 11 contains an excellent editorial on the Warren Case, another on Joseph Fels, the millionaire who declares he obtained his money by commercial robbery, and one on "The Stoker and the Joker," which favors government ownership of railroads. The same page also contains an illustrated writup of Frank Lane, the crippled miner in whose behalf Warren has been laboring, and an article on the same subject by Comrade W. A. Middaugh, secretary of the Kalamazoo Socialist local, besides little squibs like the following:

"We boast quite a little about the glories of modern 'civilization'—a 'civilization' that pauperizes one in nine of the population of our great cities."

The Editor of the Press is a son of Congressman Dingley (Maine) of Dingley Tariff Bill fame. We congratulate you, Brother Dingley, but "the goblins will git you, if you don't watch out."

Ten weeks of grand opera at Chicago cost \$500,000. Seats on the main floor were \$7.50, upstairs \$5, etc. Mary Garden received \$1,400 per night, and Caruso much more. For some reason the editor of the Christian Socialist (who passionately loves music) and several (?) of our readers did not attend.

SOMEBODY WRONG

Now and then writers talk about Socialism being against religion, or for religion, etc. I have an article now in my caboose in which the writer says, "Socialism is forever separated from religion." And a little later on in the same article he says, "If Jesus was on this earth He would be a Socialist." Think of it!

At St. Joseph, Mo., last spring a fellow said to me, "You are no Socialist, because you believe in God."

Christian Socialism—and there is no other kind—when it ceases to be Christian it ceases to be Socialism—is not only the doctrine of Jesus, but His gospel and life reproduced here on earth in every-day life.

Oh, how sorry I am that the church, as an organization, knows nothing about Socialism, nor about a real salvation! But she is full of—not drunkenness, not murder, but emulations. (See Gal. 5:20.) Thousands clean of the first two but loaded with the third and the word of God makes it the same. (See Webster on this word.) Socialism is the result of a real salvation and must come from God, and it is coming as sure as He is coming. Then the iron heel of graft and robbery will be no more.—J. M. Berwick, Evangelist, Two Harbors, Minn.

THE CHRISTIAN SOCIALIST

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Love's Paradise

By Harvey P. Moyer—Tune Juanita
 (From Moyer's Songs of Socialism)

Love's tasks grow dearer,
 Dearer far than selfish joys,
 Lifting life's burdens,
 Cheering heart and voice;
 Bringing joy and comfort,
 Binding stronger friendship's ties,
 Making all men brothers,
 Earth's glad paradise.

Dearer, yes, dearer,
 Grow love's tender, helpful ties,
 Nearer, yes, nearer,
 Draws our paradise.

Love's joys grow sweeter,
 Purest joys of earthly bliss,
 All loving sharers
 In earth's happiness;
 All oppression ended,
 All its sorrows, broken ties,
 Weeping turn'd to laughter,
 Long-sought paradise.

Dearer, yes, dearer,
 Grow love's sweetest, joyful ties,
 Nearer, yes, nearer,
 Draws our paradise.

Jesus our Savior,
 Holy one of Galilee,
 Of life the giver,
 Life and love so free;
 Naught can save the nations
 But thy loving, brother ties,
 End war's desolations,
 Bring love's paradise.

Dearer, yes, dearer,
 Grow thy tender, loving ties,
 Nearer, yes, nearer,
 Draws our paradise.

The above song, Love's Paradise, is the
 sweetest song in the whole Socialist movement,
 and the old tune, Juanita, is one of the most
 beautiful.

This song reflects the pure, blessed spirit of
 real Christian Socialism; true brotherly love,
 genuine family love, real Christ-like character.

Oh, how sweet, precious and joyful will all
 human relations be when the brutal, lustful

reign of Mammon is destroyed and the true
 liberty, plenty and peace of Socialism reign.
 The Fatherhood of God and the Brotherhood
 of Man will have practical meaning then.

Does God favor a social democracy or a
 monarchy? Read Rev. Prosser's able and in-
 teresting argument upon this question in the
 Sunday School Lesson, page 7.

Aunt Kathryn's talk on Friendship in the
 column For Young Crusaders, page 8, is well
 worth the attention of "big folks" as well as
 the children. The parents should help the
 children to get such ideas deep in their minds
 and hearts.

JOIN THE PARTY

Every one who is truly a Socialist ought to
 join the Socialist party. Get in and help
 work. If it is not exactly what you think it
 ought to be, get in and help make it right;
 for, through the referendum, the rank and file
 can make it what they will. It is the only
 party in America which the rank and file can
 directly control by means of the referendum.
 And the more "people of the right sort," like
 yourself, who come into the party the better
 it will be.

To vote the Socialist ticket does not make
 you a party member. It is necessary to join
 a party local and pay dues. If there is no
 local in your vicinity, start one.

TAKE NOTICE

The price of the Christian Socialist is \$1 per
 year. Five subscriptions for \$4. Ten yearly sub-
 \$7.50. This is the lowest discount we can make
 on annuals, on account of the cost of producing
 the paper.

One regular six-months subscription is 50c. Five
 for \$2.

Special Sub

A special offer of twenty six-months subs for
 \$5 is made with the understanding that these cards
 are to be used for trial subs by new subscribers.
 These cards are all marked with an "S," meaning
 Special, and are not good for renewals. Two of
 them are not good for a year.

We have no choice in this matter of limiting
 these Specials to new subs and declining to re-
 ceive two of them for one annual. The cost of the
 Weekly is so great that we are unable to furnish
 the paper to regular subscribers at less than the
 prices quoted in paragraphs one and two above.

Remember the "S" cards are not regular, but Special.
 We make this special price for these Special
 subs to encourage the increase of trial subs and to
 make it easy for any one who wills to send six-
 months subs to their many friends. Use them on
 friends, and on preachers and other picked people
 near and far, and so help the Weekly Christian So-
 cialist to become more widely read and more firm-
 ly established.

PRIZES FOR STORIES

Notice—Time Extended to March 1

We are not able to offer high prizes or regular
 pay for literary work, yet we desire to offer three
 small prizes for the three best short stories that
 reach us during the next six weeks.

The first prize will be \$15.00, the second \$10.00,
 the third \$5.00. This is not much money to offer,
 but we feel that any one capable of writing a
 real Socialist story ought to be willing to donate
 the greater part of his labor.

This contest is open to both men and women
 of all ages. The conditions are as follows:

1. The story must be clearly adapted to the
 Christian Socialist.

2. It must be not less than 500 nor more than
 2,000 words long.

3. It must be written in English on good white
 paper, on one side of the paper only, with a type-
 writer, or in plain, large handwriting with ink,
 leaving ample space between the lines.

4. The novelty and striking interest of the plot,
 the orthographical, grammatical and rhetorical per-
 fection of the language, the sentiment, and the
 dramatic skill with which the story is set forth
 will be the four main points upon which the judg-
 ment will be rendered.

5. All manuscripts for this contest must be at
 the Christian Socialist office not later than March 1.

1. The sooner the better after you have worked
 your story over the best you can. Work it over
 and over and rewrite it several times before you
 call it "done," if you are an amateur writer.

6. The Chicago members of the Board of
 Directors of the CHRISTIAN SOCIALIST, who
 constitute the regular Editorial Committee, will be
 the judges of these stories. And their labor of read-
 ing and discussing these manuscripts will be suf-
 ficient to entitle them to claim for use in the paper,
 also any story which may not be deemed one of
 the three very best, but which is worthy of publica-
 tion. The manuscripts not considered suitable for
 publication in our paper will be returned to their
 owners.

"It is the Whole Business of
 the Whole Church to give the
 WHOLE GOSPEL to the
 Whole World."

If the Church would preach
 what Moses and Jesus did about
 Rent, Interest, and Profit, about
 the Rich and the Poor, and take
 the Side They Did in the Class
 Struggle, the Whole World
 would Soon be Saved.

A DIALOGUE THAT ACTUALLY TOOK PLACE

By A. W. Hobson, Lyons, Neb.

Prominent Citizen: "Crippen is to be hung to-
 day."

Despised Socialist: "Poor Crippen; he asserts to
 the very last he is innocent, and I rather believe him
 —else how could he stand out to the end. Say, had
 you heard that Fred Warren's sentence has been
 confirmed?"

P. C.: "Fred Warren? Who's he?"

D. S.: "Oh, you know Fred Warren. You've
 read about him, at least, for you are a great hand
 to buy the daily Democratic and Republican papers."

P. C.: "Yes, I read the daily papers every day,
 but I don't remember ever reading anything about
 him. Who is Fred Warren? I don't know him."

D. S.: "You don't know Fred Warren? Why,
 I'm astonished that you don't know Fred Warren!
 (Socialist Boy Scout enters and offers Coming Na-
 tion and Appeal to Reason for sale). Here give this
 lad five cents, and take these papers home and read
 them, for heaven's sake. You've read about Crippen,
 and a thousand other petty criminals. You've
 waded through pages of the Thaw trial. But you
 never read of the state of Colorado kidnapping
 Moyer, Haywood and Pettibone and taking them
 into the mountains of Idaho for trial intending to
 railroad them to death, and Fred Warren—You
 don't know Fred Warren! He's the GREATEST
 criminal alive today, and how trivial his sentence
 of six months in jail and a paltry fine of \$1,500.00.
 Read about it and it will make your hair raise and
 your blood boil."

P. C.: (Takes the papers and sees the word
 Socialist and then throws it back as he exits out of
 the door.) "Now, I don't care to read it—I haven't
 got the time."

He'll know Fred Warren's name the next time
 he hears anyone refer to that noble man, even if
 he never knows any more about Socialism.

How great is the crime which the newspapers of
 this land are committing by holding back the vital
 things that are happening in this Republic so in-
 trinsically connected with its rise or downfall, and
 purposely exhibiting the trivial things to blind the
 eyes of the people. Six lines devoted to Fred War-
 ren's sentence, columns to Crippen, whole editions
 to the Thaw trial. Were it not for one thing I
 should have to call the newspaper men traitors to
 their country—traitors of the deepest dye, men of
 the same stripe as those 1900 years ago who could
 calmly sit down and in deliberate hellishness see
 the Savior cruelly crucified on the agonizing cross.
 These newspaper men feel compelled to sit silent
 on account of their bread and butter, at least, so
 they think. Jesus desired to introduce a system
 that was able to fully satisfy the people's hunger.
 How like the brave Warren, who goes to jail for
 principles which he feels would solve the bread and
 butter question for every son of man! Once let
 the tide turn and our newspaper men will respond,
 their tongues be loosened, and a flood of venom
 will sweep this land from end to end. And, com-
 rades, during this "trying" time we'll pretty nearly
 perform the operation that will loosen their tongue-
 tied gall. God will "have everyone to know Him
 from the least unto the greatest." Read about The
 Man in the Red Apparel, Isaiah, 63:2.

EXCELLENT ADVICE.

Dear Comrade:

Your exhortation to the comrades to go to Sunday
 School and use the Word of God, which is "mighty
 through God for the pulling down of the strong-
 holds of Satan," is just right. It is what I have
 been practicing for years, and one good brother one
 Sunday said, "If we have got to have this Socialism
 brought up and discussed every Sunday, I'm going
 to stay away." Well, he didn't stay away, and
 neither did the Socialist, and we are still good
 friends, and Socialism still gets discussed in that
 class nearly every Sunday and the class is growing.
 But how many of our best and most efficient com-
 rades there are who have tried to let their light
 shine at first, and because they were rebuffed have
 simply pulled out and left the church, both to their
 own and the church's loss. They have "lost caste"
 and influence with just the people who most need
 and are most needed in the Socialist movement.
 Tell them to go back again, and humbly confessing
 their own sins in leaving, and "speaking the truth
 in love," try to win their brethren and sisters in the
 church to the better way, Christian Socialism.

Fraternally,

E. K. Sheldon.

Greenfield, Mass., Dec. 22 1910

ARMY CHAT WITH WARREN

By Mary Quisenberry Langhlin

Fred Warren! With warmest affection we greet you:

The fire of your volunteers never will fail;
Night, morning and mid-day we promise to treat you
With loyal recruits, while you languish in jail.

Blind, blind are the powers that have labeled as "treason"

The evils exposed in an open "Appeal,"
Such tyranny teaches the mass how to "Reason,"
The whys and the wherefores of hardships they feel.

We never will halt, until Soldier and Sailor,
With waves of revolt, are set thinking enmass;
Till Cossack, policeman, spy, turnkey and jailer,
Are fully convinced they belong to your class.

These can learn from the Archives within every nation

That corporate greed ever held them as tools:
That when battles were won, and when drunk with elation,
The masters have spewed on the rights of "the fools."

They are clinching their false claims, from ocean to ocean
They crush with the stride of a renegade band;
The numskulls are carried away with the notion
They are masters of life, labor, liquid and land.

As they metered the water, so plentifully flowing
From the breast of our Mother Earth, bounteous and fair:

If they can filch a franchise, be sure they are going
To mortgage the ether and meter the air.

Alas! that the genius of mental creation,
Is dwarfed by the rules of a subsidized press:
That Leigh Hunts hold their contracts on terms of probation,
And harrow their Conscience in hells of duress.

Today we examined a black magna charta
Of high handed plots, with headquarters in Rome:
The powers have agreed, from Columbia to Sparta,
To throttle the workers, abroad and at home.

They have hired, at high wages, some anti-Christ preachers,
To muffle our vision and muddle our brains:
"Just keep them asleep," (they have whispered those teachers),
Till we pocket the Keys that have padlocked their chains.

But the unwritten law of rebellion will sunder
Their foully hatched plots, and their paper-weight might:

Yes! the God in the breasts of the workers will thunder

Till the vampires of darkness are vanquished with fright.

Yes, Comrade! the Sun of rebellion has risen,
Her light stirs a hope in the heart of the Slave:
Her far-reaching rays will illumine your prison,
And the red flag of brotherhood, world-wide, will wave.

CHICAGO'S CHARITY BALL

By Paul H. Castle

The dancers, the "cream of Chicago society," are bedecked in jewels and ornamented in gorgeous costumes. The dazzling, bewildering carnival of luxurious revelry. Golden lace shines with resplendence and shimmering rays fall from sparkling diamonds.

The dance is called. The pampered plutocrats, drunk with affluence and arrogant with opulence, extend the social pageantry into the dawn of another day returning to palatial residences to rest in the lap of luxury.

In this same night infants clutch for the bread of life in the arms of haggard and hungry mothers; penury and want raise their gaunt and mocking forms over the thresholds of dark and filthy hovels; fallen sisters, driven by economic injustice into the social hell, ply their unholy trade, selling their souls for bread. Forty thousand toilers are in revolt against avaricious masters, demanding a sanitary workshop and a living wage; unrest, like a threatening social wave ready to engulf society, surges through the breasts of the toiling masses, as they contemplate their constant insecurity from the specter of hunger and the shame of pauperism.

But the dancers, the rich, who sleep this night in their mansions standing on the broad and beautiful avenues—have they not expiated all their sins? Have they not paid their debts of responsibility to those who cry for bread, who ask for justice? Yes, so think these rich, for they have danced for charity.

And the toilers, the dispossessed, what is their reply? Low, yet ominous, this answer rises, scarcely awakening the sleeping rich in its first faint echoes, but as it clothes itself in

conscious expression it gathers power until it shatters the very foundations of our social structure and hurls the exploiters of a long suffering race into a vortex of eternal ruin. Here is that answer: "Ye rich who have danced for charity, all that you have given us from your one night of sumptuous festivity would not purchase the jewels and gowns of the queen of your dance. Moreover you are rich because we are poor; you live in luxury because we live in want; you live in mansions because we live in hovels; the conditions that make you rich are the conditions that make necessary your gifts of charity; the sweat of our brow has created your wealth and you have taken it from us by the strength of your cunning; your gifts are laden with hypocrisy and fraught with stinging mockery. Go on and dance while you may, make merry while you can, for the day of your judgment is at hand. You are weighed in the balances of economic justice and found wanting; Mammon is your King, Desolation is your Kingdom and Murder is your Reign. We refuse longer to be bribed with the crumbs that fall from your tables while we create the wealth of the world. We will arise and take possession of our own—all the means by which wealth is created—and we will make 'a new heaven and a new earth wherein dwelleth righteousness,' justice, peace and brotherhood."

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By Lucien V. Rule

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Of dumb, adoring fools,

While Freedom dies with smothered cries,
So royally he rules.

He saps the strength of Truth at length,

And Song attunes her lyre

To celebrate the reign of Hate;

This Devil of Desire.

A god of greed; a cut-throat creed;

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Will smite for such a libel!

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The Lorimer bribery scandal is doing vast good insofar as it reveals the corrupting influence of "big business" in politics and arouses interest in the direct election of senators by the people. A majority of the U. S. Senate has favored direct election. It is probable that Socialism will entirely abolish all "upper houses."

Dr. W. A. Evans, health commissioner, declares that half the children in the Chicago public schools, or about 150,000, are defective and need skilled inspection and careful treatment. Diseases of the eyes, teeth and throat are most common. He asks for more money and physicians to attend to these cases. It is a great and good sign of the growth of public interest in the welfare of the young.

"The absolute life," advocated by the exposed sexual pervert, E. A. See, is an absolute lie. All forms of free love are born of brute lust. Degeneration, degradation, disgrace, disease and death are certain results of such folly.

Able-bodied young men who find it difficult to obtain employment can earn their board, lodging and a little tobacco money by joining Uncle Sam's army or navy.—Chicago Tribune.

Yes, and said able-bodied young men will get a chance to wash dishes, shine boots, scrub floors, groom horses and do a lot of other dirty drudgery, besides enduring measureless arrogance and tyranny from petty officers, all for about 50c per day; such insolence, oppression and drudgery as causes many recruits to become insane, many to desert, many to commit suicide, and breeds fathomless disgust in all.

It is a good sign that false and flattering advertisements on billboards and in newspapers are now necessary to entice many young men into the regular army. It requires a season of hopeless unemployment to drive the men in as the only means of escaping starvation. And even with this there are not enough fools that bite at the deceptive bait to fill the government demand.

The Kalamazoo Press of January 11 contains an excellent editorial on the Warren Case, another on Joseph Fels, the millionaire who declares he obtained his money by commercial robbery, and one on "The Stoker and the Joker," which favors government ownership of railroads. The same page also contains an illustrated writeup of Frank Lane, the crippled miner in whose behalf Warren has been laboring, and an article on the same subject by Comrade W. A. Middaugh, secretary of the Kalamazoo Socialist local, besides little squibs like the following:

"We boast quite a little about the glories of modern 'civilization'—a 'civilization' that pauperizes one in nine of the population of our great cities."

The Editor of the Press is a son of Congressman Dingley (Maine) of Dingley Tariff Bill fame. We congratulate you, Brother Dingley, but "the goblins will git you, if you don't watch out."

Ten weeks of grand opera at Chicago cost \$500,000. Seats on the main floor were \$2.50, upstairs \$5, etc. Mary Garden received \$1,400 per night, and Caruso much more. For some reason the editor of the Christian Socialist (who passionately loves music) and several (?) of our readers did not attend.

SOMEBODY WRONG

Now and then writers talk about Socialism being against religion, or for religion, etc. I have an article now in my caboose in which the writer says, "Socialism is forever separated from religion." And a little later on in the same article he says, "If Jesus was on this earth He would be a Socialist." Think of it!

At St. Joseph, Mo., last spring a fellow said to me, "You are no Socialist, because you believe in God."

Christian Socialism—and there is no other kind—when it ceases to be Christian it ceases to be Socialism—is not only the doctrine of Jesus, but His gospel and life reproduced here on earth in every-day life.

Oh, how sorry I am that the church, as an organization, knows nothing about Socialism, nor about a real salvation! But she is full of—of drunkenness, not murder, but emulation. (See Gal. 5:20.) Thousands clean of the first two but loaded with the third and the word of God makes it the same. (See Webster on this word.) Socialism is the result of a real salvation and must come from God, and it is coming as sure as He is coming. Then the iron heel of graft and robbery will be no more.—J. M. Berwick, Evangelist, Two Harbors, Minn.

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Love's Paradise

By Harvey P. Moyer—Tune Juanita
 (From Moyer's Songs of Socialism)

Love's tasks grow dearer,
 Dearest far than selfish joys,
 Lifting life's burdens,
 Cheering heart and voice;
 Bringing joy and comfort,
 Binding stronger friendship's ties,
 Making all men brothers,
 Earth's glad paradise.

Dearest, yes, dearest,
 Grow love's tender, helpful ties,
 Nearer, yes, nearer,
 Draws our paradise.

Love's joys grow sweeter,
 Purest joys of earthly bliss,
 All loving sharers
 In earth's happiness;
 All oppression ended,
 All its sorrows, broken ties,
 Weeping turn'd to laughter,
 Long-sought paradise.

Dearest, yes, dearest,
 Grow love's sweetest, joyful ties,
 Nearer, yes, nearer,
 Draws our paradise.

Jesus our Savior,
 Holy one of Galilee,
 Of life the giver,
 Life and love so free;
 Naught can save the nations
 But thy loving, brother ties,
 End war's desolations,
 Bring love's paradise.

Dearest, yes, dearest,
 Grow thy tender, loving ties,
 Nearer, yes, nearer,
 Draws our paradise.

The above song, Love's Paradise, is the
 sweetest song in the whole Socialist movement,
 and the old tune, Juanita, is one of the most
 beautiful.

This song reflects the pure, blessed spirit of
 real Christian Socialism; true brotherly love,
 genuine family love, real Christ-like character.

Oh, how sweet, precious and joyful will all
 human relations be when the brutal, lustful

reign of Mammon is destroyed and the true
 liberty, plenty and peace of Socialism reign.
 The Fatherhood of God and the Brotherhood
 of Man will have practical meaning then.

Does God favor a social democracy or a
 monarchy? Read Rev. Prosser's able and in-
 teresting argument upon this question in the
 Sunday School Lesson, page 7.

Aunt Kathryn's talk on Friendship in the
 column For Young Crusaders, page 8, is well
 worth the attention of "big folks" as well as
 the children. The parents should help the
 children to get such ideas deep in their minds
 and hearts.

JOIN THE PARTY

Every one who is truly a Socialist ought to
 join the Socialist party. Get in and help
 work. If it is not exactly what you think it
 ought to be, get in and help make it right;
 for, through the referendum, the rank and file
 can make it what they will. It is the only
 party in America which the rank and file can
 directly control by means of the referendum.
 And the more "people of the right sort," like
 yourself, who come into the party the better
 it will be.

To vote the Socialist ticket does not make
 you a party member. It is necessary to join
 a party local and pay dues. If there is no
 local in your vicinity, start one.

TAKE NOTICE

The price of the Christian Socialist is \$1 per
 year. Five subscriptions for \$4. Ten yearly subs
 \$7.50. This is the lowest discount we can make
 on annuals, on account of the cost of producing
 the paper.

One regular six-months subscription is 50c. Five
 for \$2.

Special Subs

A special offer of twenty six-months subs for
 \$5 is made with the understanding that these cards
 are to be used for trial subs by new subscribers.
 These cards are all marked with an "S," meaning
 Special, and are not good for renewals. Two of
 them are not good for a year.

We have no choice in this matter of limiting
 these Specials to new subs and declining to re-
 ceive two of them for one annual. The cost of the
 Weekly is so great that we are unable to furnish
 the paper to regular subscribers at less than the
 prices quoted in paragraphs one and two above.

Remember the "S" cards are not regular, but Special.
 We make this special price for these Special
 subs to encourage the increase of trial subs and to
 make it easy for any one who will to send six-
 months subs to their many friends. Use them on
 friends, and on preachers and other picked people
 near and far, and so help the Weekly Christian So-
 cialist to become more widely read and more firm-
 ly established.

PRIZES FOR STORIES

Notice—Time Extended to March 1

We are not able to offer high prizes or regular
 pay for literary work, yet we desire to offer three
 small prizes for the three best short stories that
 reach us during the next six weeks.

The first prize will be \$15.00, the second \$10.00,
 the third \$5.00. This is not much money to offer,
 but we feel that any one capable of writing a
 real Socialist story ought to be willing to donate
 the greater part of his labor.

This contest is open to both men and women
 of all ages. The conditions are as follows:

1. The story must be clearly adapted to the
 Christian Socialist.

2. It must be not less than 500 nor more than
 2,000 words long.

3. It must be written in English on good white
 paper, on one side of the paper only, with a type-
 writer, or in plain, large handwriting with ink,
 leaving ample space between the lines.

4. The novelty and striking interest of the plot,
 the orthographical, grammatical and rhetorical per-
 fection of the language, the sentiment, and the
 dramatic skill with which the story is set forth
 will be the four main points upon which the judg-
 ment will be rendered.

5. All manuscripts for this contest must be at
 the Christian Socialist office not later than March
 1. The sooner the better after you have worked
 your story over the best you can. Work it over
 and over and rewrite it several times before you
 call it "done." If you are an amateur writer.

6. The Chicago members of the Board of
 Directors of the CHRISTIAN SOCIALIST, who
 constitute the regular Editorial Committee, will be
 the judges of these stories. And their labor of read-
 ing and discussing these manuscripts will be suf-
 ficient to entitle them to claim for use in the paper,
 also any story which may not be deemed one of
 the three very best, but which is worthy of publica-
 tion. The manuscripts not considered suitable for
 publication in our paper will be returned to their
 owners.

"It is the Whole Business of
 the Whole Church to give the
 WHOLE GOSPEL to the
 Whole World."

If the Church would preach
 what Moses and Jesus did about
 Rent, Interest, and Profit, about
 the Rich and the Poor, and take
 the Side They Did in the Class
 Struggle, the Whole World
 would Soon be Saved.

A DIALOGUE THAT ACTUALLY TOOK PLACE

By A. W. Hobson, Lyons, Neb.

Prominent Citizen: "Crippen is to be hung to-
 day."

Despised Socialist: "Poor Crippen; he asserts to
 the very last he is innocent, and I rather believe him
 —else how could he stand out to the end. Say, had
 you heard that Fred Warren's sentence has been
 confirmed?"

P. C.: "Fred Warren? Who's he?"

D. S.: "Oh, you know Fred Warren. You've
 read about him, at least, for you are a great hand
 to buy the daily Democratic and Republican papers."

P. C.: "Yes, I read the daily papers every day,
 but I don't remember ever reading anything about
 him. Who is Fred Warren? I don't know him."

D. S.: "You don't know Fred Warren! Why,
 I'm astonished that you don't know Fred Warren!
 (Socialist Boy Scout enters and offers Coming Na-
 tion and Appeal to Reason for sale). Here give this
 lad five cents, and take these papers home and read
 them, for heaven's sake. You've read about Crippen,
 and a thousand other petty criminals. You've
 waded through pages of the Thaw trial. But you
 never read of the state of Colorado kidnapping
 Moyer, Haywood and Pettibone and taking them
 into the mountains of Idaho for trial intending to
 railroad them to death, and Fred Warren—You
 don't know Fred Warren! He's the GREATEST
 criminal alive today, and how trivial his sentence
 of six months jail and a paltry fine of \$1,500.00.
 Read about it and it will make your hair raise and
 your blood boil."

P. C.: (Takes the papers and sees the word
 Socialist and then throws it back as he exits out of
 the door.) "Now, I don't care to read it—I haven't
 got the time."

He'll know Fred Warren's name the next time
 he hears anyone refer to that noble man, even if
 he never knows any more about Socialism.

How great is the crime which the newspapers of
 this land are committing by holding back the vital
 things that are happening in this Republic so in-
 trinsically connected with its rise or downfall, and
 purposely exhibiting the trivial things to blind the
 eyes of the people. Six lines devoted to Fred War-
 ren's sentence, columns to Crippen, whole editions
 to the Thaw trial. Were it not for one thing I
 should have to call the newspaper men traitors to
 their country—traitors of the deepest dye, men of
 the same stripe as those 1900 years ago who could
 calmly sit down and in deliberate hellishness see
 the Savior cruelly crucified on the agonizing cross.
 These newspaper men feel compelled to sit silent
 on account of their bread and butter, at least, so
 they think. Jesus desired to introduce a system
 that was able to fully satisfy the people's hunger.
 How like the brave Warren, who goes to jail for
 principles which he feels would solve the bread and
 butter question for every son of man! Once let
 the tide turn and our newspaper men will respond,
 their tongues be loosened, and a flood of venom
 will sweep this land from end to end. And, com-
 rades, during this "trying" time we'll pretty nearly
 perform the operation that will loosen their tongue-
 tied gall. God will "have everyone to know Him
 from the least unto the greatest." Read about The
 Man in the Red Apparel, Isaiah, 63:2.

EXCELLENT ADVICE

Dear Comrade:

Your exhortation to the comrades to go to Sunday
 School and use the Word of God, which is "mighty
 through God for the pulling down of the strong-
 holds of Satan," is just right. It is what I have
 been practicing for years, and one good brother one
 Sunday said, "If we have got to have this Socialism
 brought up and discussed every Sunday, I'm going
 to stay away." Well, he didn't stay away, and
 neither did the Socialist, and we are still good
 friends, and Socialism still gets discussed in that
 class nearly every Sunday and the class is growing.
 But how many of our best and most efficient com-
 rades there are who have tried to let their light
 shine at first, and because they were rebuffed have
 simply pulled out and left the church, both to their
 own and the church's loss. They have "lost caste"
 and influence with just the people who most need
 and are most needed in the Socialist movement.
 Tell them to go back again, and humbly confessing
 their own sins in leaving, and "speaking the truth
 in love," try to win their brethren and sisters in the
 church to the better way, Christian Socialism.

Fraternally,

E. E. Sheldon.

Greenfield, Mass., Dec. 22, 1913.

The Christian Socialist FELLOWSHIP

GENERAL SECRETARY
REV. W. A. WARD, 3452 Giles Ave., St. Louis
GENERAL TREASURER
HARVEY P. MOYER, 5408 Drexel Ave., Chicago
GENERAL EXECUTIVE COMMITTEE
of Twenty-five Members

NEW CENTERS ORGANIZED

The Fellowship work has been recently introduced in several fields which are new to it. In Oklahoma, Texas, Colorado and New Mexico it has met with splendid success and the comrades in these sections want more of it. In Southern California, Kansas and Canada great prospects are now before the organization. Let all who are interested in our special propaganda rally now to the work, keep up their dues and do whatever they can in getting subscriptions for the paper, new members for the Fellowship, and arranging for lectures. We have just made a good beginning and must go on to the larger things.

New Centers have been organized at Shawnee, Okla.; Leslie, Ark.; Boulder, Col.; New Windsor, Col.; Seattle, Wash.; Millet, Alberta, Canada, and Wichita, Kan.

The Los Angeles Center has reorganized with more members than the old Center and is getting down to effective work. Rev. T. W. Williams is the new Center Secretary.

The Boston Center was reorganized some time ago. The first Center never got down to work and most of the members were scattered and are now lost track of. But the new Center, though much smaller in membership, promises to be active and to grow. K. M. Gitt, an earnest member, acted for us in the reorganization, and Mary E. Mason, Watertown, is the new Secretary.

E. B. Barnes, District Secretary, continues to do very successful work in the Shawnee District (Okla.). He has lectured recently in Castle, Carnegie, Davenport, Dow and Halleyville. He reports the people hungry for Christian Socialism.

First Center in the Northwest
Special mention should be made of the organization of a Center at Seattle, Wash. The General Secretary was for a long time in touch with two or three earnest men in that distant section who understood the Fellowship idea and wanted the work started there; but it was too far to one side for any of our workers to go to their help. Finally Comrade George J. Laudenbach, of Seattle, an active Socialist, agreed to undertake to work up the field. He devoted his spare time and money for many weeks to it, meeting many discouragements and difficulties, but at last he had located several who were interested sufficiently to assist him. He then wrote for instructions how to proceed, and carried them out faithfully. Rev. Albert Ehrigott, of Portland, Ore., was sent for and arrangements made for meetings. Comrade Ehrigott spoke before two Ministerial Associations and lectured at night at a public gathering. The result was the formation of a good Center with three ministers enrolled with the lay members. This is an example. If comrades want a Center, they should go to work. Some one must do it, if a Center ever materializes. Why not you? This one man, because he waited not for others, nor for auspicious circumstances, but went at it in the face of difficulties and discouragements, has inaugurated a work in a great section which will progress and lead to large results in at least two states. God give us men who are willing to do something. There are plenty who want to see some one else do it.

Send for Rev. Ehrigott

Comrade Rev. Albert Ehrigott, formerly of Cleveland, is now located with a large, prominent church in Portland, Ore. He can get away occasionally to give lectures on Christian Socialism. He did excellent work in Seattle, and comrades within reach of Portland should use all of the time he can spare.

THE ST. LOUIS FELLOWSHIP

The St. Louis Center at the present time is showing evidences of steady growth which gives us reason to hope that we shall yet become a power in this somewhat conservative city.

Our last open meeting in December was one of the most successful we have had. The speaker of the evening, Rev. M. H. Lichliter, pastor of the Maple Avenue M. E. Church, delivered a most interesting lecture on "Tolstoi: Prophet of Peace." Dr. Lichliter, while not a Socialist, is very kindly disposed towards us, and knows personally Eugene Debs, and others, in the movement; an idealist by nature and possessed of that true culture which draws one nearer to his kind, he is loved by all who know him.

At the conclusion of Dr. Lichliter's address, these resolutions were unanimously adopted by the Fellowship:

"Resolutions Against the Adoption of Rifle Practice in Our Public Schools."

Whereas, It has been proposed to organize in our public schools a system of clubs for the purpose of rifle practice;

Whereas, Such a plan can serve no really good interest, and will only tend to brutalize our youth, and to delay the real progress of the race;

Therefore, Be it resolved, That we, the Christian Socialists of St. Louis, do most positively protest

against this plan as being directly contrary, both to the teachings of Jesus Christ and of International Socialism.

Resolved, That we commend the efforts of Prof. C. M. Woodward and Dr. Emil Simon in opposing this reactionary measure, and appeal to the Board of Education as a whole to reject all such proposals.

Resolved, That copies of these resolutions be sent to the members of the Board of Education, the local papers, and the Socialist press.

The first meeting of the new year had not been advertised as we expected to have chiefly business transacted, and a general discussion of our plans for 1911. However, we were agreeably disappointed as Comrade Rev. Wm. A. Ward and two visitors, Gustavus Tuckerman of Boston, and J. Eads How, were present.

Comrade Ward gave us a most interesting talk on his trip through the Southwest, speaking most encouragingly of the great field that our Christian Socialist propaganda has open for us, and how our message could reach those that none other could awaken to the truths of Socialism.

Mr. Tuckerman, who was formerly an Episcopal minister of this city, and who has had much experience in work among the poor, on being called upon, responded with a few remarks in his own bright particular style, which received hearty and instantaneous applause.

And lastly, Mr. How made an earnest and compelling appeal for the men, the hobos and itinerant laborers, in whose service his life is consecrated, that to them, as to others, should Christian Socialism be preached.

At our next meeting on Thursday, January 26, we are to have a discussion of our proposed new city charter, with speakers on each side, both for and against its adoption.

GEO. H. HALL, JR.,
Chairman of Executive Committee.
St. Louis Center, C. S. F.

QUESTIONS

On Dec. 25 Rev. W. W. Van Orsdel told the M. E. Church at Belt, Mont., of a friend of his who is "a brilliant Christian and a shrewd business man." Can a man be both?—H. W. Browning.

The fierce and cunning wolf which devours a lamb does love the lamb in a certain way. In the same manner "a shrewd business man" loves his less cunning fellowmen; a shrewd stock gambler must fairly dote upon his less cunning victims, but "a brilliant Christian" can not love that way.

Sometimes we are confronted with the following: "We landowners would not like to have all sorts of people (especially such as live in cities) vote on whether we should give up half of our 160 acres to such as have no land."—A. J. Helmuth, Sawtelle, Cal.

Uncle Sam now has hundreds of millions of acres of swamp, arid and timber lands which proper attention would change into productive farms and gardens, and by the time we carry the country at least a third of the farmers will be Socialists, who will be glad to escape their slavery to money lords and mortgages by trading their land for a fine government job; so that Uncle Sam will have so much land that he will not need to take any of the land of those who are unwilling. They can slave and worry on it as private owners until they develop by sad experience "enough intelligence to come in out of the wet." They can not successfully compete against government farming.

N. Walker of Arroyo Grande, Cal., wants to know where all the Bible passages may be found which favor Socialism and condemn capitalism.

To give the references alone would fill columns of this paper, to give the passages would more than fill the entire issue.

Every Bible student should have a complete concordance of the Bible. Perhaps Cruden's Complete Concordance of the Bible would be the cheapest and best for the ordinary student. Strong's Exhaustive Concordance, containing all minor as well as chief words, with a comparative concordance, and having a Hebrew, Chaldee and Greek dictionary, is better for those who wish to go deeper than the surface of our English version of the Bible.

Look up such words as usury (interest), increase (profit), iniquity (unequal balances, injustices), poor, meek, extortion, love, etc. Read the Book of Exodus, The Prophets, Isaiah, Ezekiel, Joel and Zechariah, the Sermon on the Mount (Matth.), the Gospel of Luke, the Epistles of John and James, and Revelation.

Socialist Post Cards

We have in stock a quantity of four excellent Socialist Post Cards. They can be mailed with a one-cent stamp, placed in a letter, or handed out direct. Also a good thing to slip in the mail boxes of flats and apartment buildings.

One card gives Frances E. Willard's most famous remarks in favor of Socialism, another contains quotations about Socialism and Christianity by famous European Socialists, the third presents the widely approved statement of What Socialism Means which has frequently appeared in the CHRISTIAN SOCIALIST. (The last includes Collective Ownership, Private Ownership, Direct Legislation and a New System of Money.)

These cards may be obtained for 10c per dozen, or 50c per hundred—all one kind or assorted.

Notes and Comments

—BY—

GEORGE H. STROBELL

5 Lincoln Park.

Newark, N. J.

The Christian Socialist has become a weekly, and I urge you to cheer on the hosts of willing workers that here built up at great cost and sacrifices the circulation of our paper. The Christian Socialist is needed. It occupies a most important strategic position. Its very existence gives the lie to most of the objections urged by our opponents. It is carrying the war into their citadels and the whole edifice of the plunderbund is being undermined by the clearer knowledge of Socialist ethics contained in its pages. See to it, dear Comrade, that you do something for it every week during the coming year.

Comrade Wentworth, Socialist member of the Salem, Mass., City Council, secured the adoption of a resolution by the council calling upon the State Legislature to restrict the power of injunction in labor disputes. There was a big time, the council chamber being filled with citizens interested.

The Supreme Court of North Carolina has ruled that the law forbidding white slavery is unconstitutional, which means that involuntary servitude, peonage, the sale of convicts to the highest bidder and the like may be continued.

Welcome, Arizona! The state constitutional convention in framing the constitution under which the new state will be admitted has adopted a clause extending the operation of the recall to the entire state judiciary. The vote was 35 to 11, after a bitter debate. That's the kind of constitootashun worth having.

Some of the cities polling heavy Socialist votes are going to follow Milwaukee soon. There's Pittsburgh with over 10,000. There's Minneapolis and Cleveland and Columbus, Oakland, Los Angeles and many others. The sense of waiting has been dispelled and eager, dominant tone of victory has taken its place. This means much in the coming campaigns.

Established nine years ago, the municipal light plant at Owensboro, Ky., at 5 cents a kilowatt, has paid off the \$211,829 cost and interest and left a surplus of \$1,040. Jacksonville, Fla., municipal light plant cost \$171,000. In fourteen years it has paid all costs of the plant and turned into the city treasury \$400,000. There are hundreds of other incidents of a similar character; yet some people believe that the people cannot own and operate industries as well as some corporation, nor at as low rate. The people believe this because the owners of franchises have been busy teaching them such lies. No city plant ever bribed a public official. Are you wise to the game?

Of the 76 Socialist Deputies in the French Parliament, 30 are wage-workers and 7 farmers, 6 are doctors, 3 schoolmasters, 5 merchants and 8 are college professors. One of the working men is described as a window cleaner, another is a sailor and two others are set down as shoemaker and postman, respectively.

German governmental statistics of recent date disclose the fact that the whisky boycott of the German Social Democratic party, resolved upon in the fall of 1909, has succeeded, during the fiscal year ending September, 1910, in reducing the total consumption of ardent spirits throughout the empire nearly 40 per cent. The entire German party press is jubilant over this significant test of the power of party discipline.

A most remarkable conference will soon be held. There has been for generations a feeling of enmity between Austrians and Italians. The Socialists of both countries are to meet together that they may get on better terms with each other and to remove the artificially created difficulties that promote the bad feeling. Isn't that fine?

With the result of the polling in Wick Burghs, Scotland, just announced, the election returns are now complete. The final state of the parties is: Unionists, 272; Liberals, 272; Laborites, 42; Nationalists, 74; Independent Nationalists, 10; net coalition gain, 1; coalition majority, 126. The total number of votes cast was 5,229,071, distributed as follows: Unionists 2,415,200
Liberals 2,203,804
Laborites 322,159
Nationalists 94,426
Independent Nationalists 39,470
Miscellaneous 2,943

The composition of the last parliament was as follows: Liberals, 275; Unionists, 273; Laborites, 40; Nationalists, 71, and Independent Nationalists, 11.

What this means to our cause it's hard to tell at present. It looks as if there were years of education necessary to bring the English workers to comprehend the class struggle.

The Labor party of Australia has won another important victory. New South Wales, one of the states of that confederation, has been carried. The next Prime Minister of New South Wales will be MacGowan, boilermaker.

